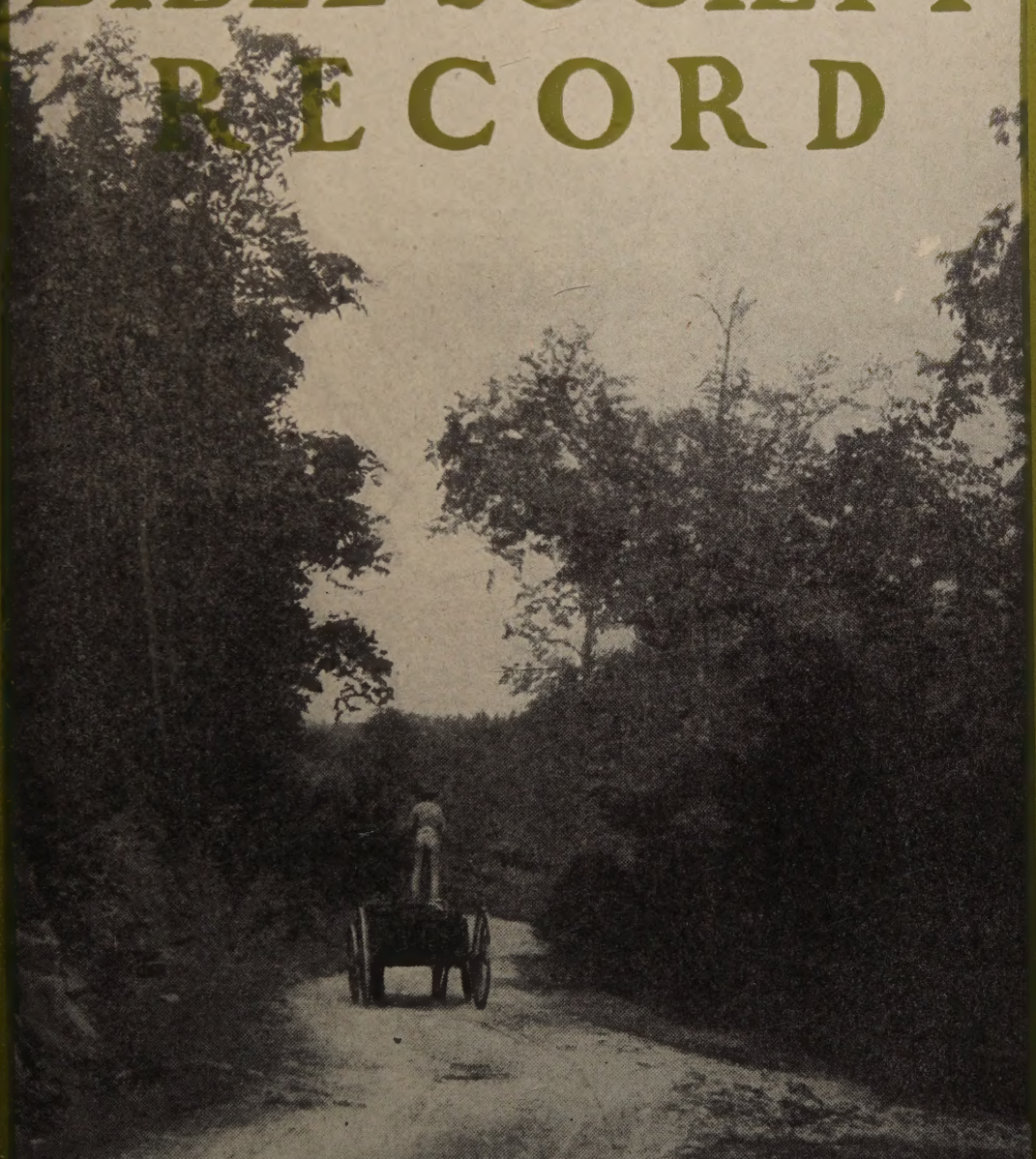


BIBLE SOCIETY RECORD

PACIFIC
Theological Seminary



The Louisville and Nashville Pike in
Kentucky, near Lincoln's Birthplace

From "The Boyhood of Lincoln," by Eleanor Atkinson.
Courtesy Doubleday, Page & Co.

Pacific Theo Seminary
Sep 09

ABRAHAM LINCOLN ON THE BIBLE

IN regard to this great book, I have but to say, it is the best gift God has given to man. All the good Saviour gave to the world was given through this book. But for it we could not know right from wrong. All things for man's welfare, here and hereafter, are to be found portrayed in it.

—From "Speeches, Letters, and Addresses."

SOME can give thousands or hundreds, and others smaller sums. A subscription blank is here provided for each group. Please fill, tear out, and send your subscription at once to WILLIAM FOULKE, Treasurer, American Bible Society, Bible House, Astor Place, New York.

The subscription need not be paid until later in the year, if this is more convenient.

Permanent Endowment American Bible Society

Mrs. Russell Sage having offered to give \$500,000 toward a permanent endowment of the Society, provided a like amount is subscribed before December 31, 1909, on this condition I promise to give toward this permanent endowment

.....Thousand Dollars.

Name,

Address,

Date,

Checks should be made payable to WILLIAM FOULKE, TREASURER, AMERICAN BIBLE SOCIETY, BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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BIBLE SOCIETY RECORD

VOLUME 54

FEBRUARY, 1909

NUMBER 2

...

Mrs. Russell Sage's Offer

The Time Extended

WE are happy to announce that Mrs. Russell Sage has again shown her good will to the Society by extending for one year the period during which subscriptions may be received to the half million dollars needed to secure her generous offer of an equal amount, the whole to be a permanent endowment. We are thus given another year of grace, and must set ourselves with new courage and resolution to secure this much needed endowment. The past year was by no means a good year for securing so large a sum. Business conditions continued adverse and little was actually subscribed until after the Presidential election. Long before this, however, our plans were laid, and a fair beginning made.

What Has Been Accomplished

The following methods were employed:

First. An attempt was made to raise \$100,000 as a popular subscription, and to this end letters were sent to the ministers of our supporting constituency and through them to their churches. Letters were also sent to many who have shown themselves friends of the Society in the past.

The responses to these appeals have been most encouraging. A number of large subscriptions, varying from \$100 to \$500, have been received, but the larger part were for smaller sums, many of them much smaller and accompanied by touching evidences of self-sacrifice and devotion. The amount paid or pledged on this popular subscription is now \$20,395.87.

Second. The Life Members of the Society were addressed by special letter, and in response thereto we have received from 543 persons \$10,046.89.

Third. The Auxiliary Societies were asked to assume the raising of specific sums, appropriate to their circumstances and fields, and in response 123 societies have subscribed \$60,665.25.

Fourth. It seemed reasonable to hope that one hundred men and one hundred women might be found in the United States who would give \$1,000 each. Christian women especially naturally account it a pleasure to respond to a woman's appeal. We have been in a measure justified in this expectation. Three women have subscribed \$1,000 each, one woman has given \$25,000, and in addition one man has subscribed \$1,200 and seven men \$1,000 each.

Fifth. Besides all this it scarcely needs to be said that large givers must be found in carrying forward such an enterprise. As has just been mentioned, one such friend has come forward, and we believe that there are many others who will follow her example.

The total of subscriptions up to the present time is \$127,208.01, of which \$64,563.76 has been paid in. This amount is treated as a special fund for investment, and is kept distinct from ordinary current contributions. When it is remembered that the bulk of this sum was raised in a little over three months, we have faith to believe that by December 31, 1909, the balance, \$372,791.99, will also be secured.

Pressing Forward

How can we most surely accomplish this result? Let every one of our friends ask, "What can I do toward this end?" One thing is needful above all others, and that one thing everyone may share in—prayer, persevering, believing, all-prevailing prayer to God, whose is the silver and the gold and who can dispose the hearts of men to honor his Holy Word.

We now propose to follow the lines which have been sketched above, and in accordance therewith renew our appeal to ministers and churches to aid us in securing a general popular subscription. Is it not reasonable to hope that this can be brought up to \$100,000?

Then, will not our Life Members who have not thus far responded to our letters answer this appeal in some way?

We are sure that many of our Auxiliary Bible Societies who have felt unable during the past year to undertake the raising of a specified sum can now compass it.

Who can advise us how to complete this list of the \$1,000 givers? Many persons who cannot give much themselves, perhaps nothing at all, still might influence Christian men and women of large means to do a generous part.

To supervise the details of this campaign a well-chosen Committee of the Board of Managers meets frequently. Under its direction the executive officers at the Bible House and the Agency Secretaries in their several Agencies will carry out their plans. The names and addresses of the Agency Secretaries, with the territories in which they have jurisdiction, are as follows, and they have authority to solicit and receive subscriptions and funds:

REV. J. P. WRAGG, D.D., *Colored People of the South*, South Atlanta, Ga.

REV. J. F. HORTON, *Northwestern Agency*, 42 East Madison Street, Chicago, Ill.
Illinois, Indiana, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, North Dakota, and South Dakota.

REV. M. B. PORTER, *South Atlantic Agency*, 204 Bank of Richmond Building, Richmond, Va.
Virginia, West Virginia, North Carolina, South Carolina, Georgia, and Florida.

REV. S. H. KIRKBRIDE, D.D., *Central Agency*, 1025 14th Street, Denver, Colo.
Missouri, Kansas, Colorado, Idaho, Montana, Utah, Wyoming, New Mexico, and Arizona.

REV. A. WESLEY MELL, *Pacific Agency*, 216 Pacific Building, 4th and Market Streets,
San Francisco, Cal.
California, Nevada, Oregon, and Washington.

REV. GLENN FLINN, *Southwestern Agency*, 422 Main Street, Dallas, Texas.
Texas, Oklahoma, Louisiana, and Arkansas.

REV. W. S. ELLIOTT, *Eastern Agency*, Bible House, Astor Place, New York.
New York, New Jersey, etc.

In order that there may be a perfect understanding and harmony of action, the Agency Secretaries have met at the Bible house in New York, coming from all over the country to confer with the executive officers and the Committee of the Board of Managers. Among other things, special meetings are in contemplation to be held in many cities throughout the United States.

But now the need of the hour is *action*. Let no one wait for the slow movement of large plans. Will not every lover of the Bible and friend of the Society who has not already done so make his or her subscription promptly and send it to the Bible House? Or, if it is preferred, to the nearest Agency Secretary? Remember, it need not be paid during the current year. To facilitate subscriptions, we have provided with this issue of the RECORD several forms of subscriptions blanks: one for those who can give thousands, one for those who can give hundreds, and one for the many who can give less. But let everyone have a part, be it large or small.

Notes and Comments

IT is with very great pleasure that we are able to announce that a committee which has undertaken the responsible duty of revising the Spanish Bible under the auspices of the Society, is now holding regular sessions in the Bible House. Such a project has long been in contemplation, and various attempts have been made toward its realization.

At the present time it is thought wise that a comparatively small committee shall take up the four Gospels, using all existing versions in guiding them, but basing their labors, of course, on the Greek Testament.

The committee consists of the Rev. Dr. C. W. Drees, well known in the Methodist Episcopal Church as a highly competent Spanish scholar; the Rev. Dr. Henry C. Thompson, who has a similar standing and reputation in the Presbyterian Church; and the Rev. V. D. Baez, a native Mexican minister of the Methodist Episcopal Church.

The committee had expected to have associated with them other brethren, both Spanish and American, whom it is still hoped will join them a little later. They are much favored in having the advice and assistance of the Rev. H. B. Pratt, the honored translator of the *Version Moderna*, who is living near New York.

We shall from time to time chronicle the progress the committee is making, and in due time its results will be published in a tentative form in order that they may be submitted to a larger consultative committee of Spanish scholars.

All who are interested in the evangelization of Latin America will surely join their prayers with ours, that every step in the labors of these brethren may be divinely guided to the high ends for which they are called together.

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THE Parliament of Turkey has been opened amid popular rejoicings and general congratulations. Every step now taken by the Turks toward freedom betokens a revolt of the people against torpidity through real desire for development. A private letter gives us a glimpse of the scene in the Parliament House when the Sultan, no longer an absolute monarch, presented himself to the Deputies of the nation. The writer says:

"Finally, at one o'clock, His Majesty appeared, first stumbling by accident into the compartment of his brothers. He was obsequiously shoved out of that by Ghalib

Pasha, one of the palace functionaries, into his own central box. He looked bent and a little tottery as he stood a moment in the back of the box. Then he came forward and stood with his hand on his sword hilt looking down into the hall. The whole House rose, in perfect silence, and looked up, most of the Deputies with their hands crossed on the breast in the Oriental attitude of homage. The thing lasted so long that it was intensely dramatic: the master looking down at the men who had beaten him at his own game; they looking up at the man who still represented for them the majesty of an ancient imperial house. The silence was broken at last by Ali Djevad Bey, first secretary, who read very well the speech from the Throne. This was discreetly clapped in two places. Then one of the Ulema offered prayer, and the Sultan spoke a few words that were not in the programme. Nobody heard them because a band outside had just begun to play and cannon were banging at Sultan Bayezed Square to celebrate the opening of the new era. The whole ceremony lasted no more than twenty minutes or half an hour, and everybody remained standing throughout, the Sultan included."

Our readers hardly need to be reminded that the new era in Turkey means for this Society, at the very least, full freedom for Bible distribution in that empire, and probably a gratifying increase of Bible study among Turks who are cautiously seeking for light in place of the light that has failed.

• •

THE political situation in Peking while not necessarily alarming, nevertheless calls forth the prayerful concern of all who are interested in the cause of Bible distribution in that land.

Yuan Shi-Kai, the Chinese statesman, who for the past eight years has been the acknowledged leader of the great movement toward reform and whose services to the cause of order, stability, and progress inspired confidence on the part of all friends of China, has been dismissed by the new Regent.

Reform in China, in which the wide circulation of the "Book that makes nations" has played a vital, if unobserved, part, has now gained such headway that it cannot be successfully stopped, not even if the Regent himself should (which we do not believe he does) desire to stop it.

The only danger lies in possible factional clashes in the government which might temporarily disturb the peaceful conditions conducive to the spread of the Kingdom. In such a time as this it is well to remember, on behalf of the Bible colporteurs in China, the exhortation to pray: "For kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity."

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THE Rev. William S. Ament, D.D., since 1877 a missionary of the American Board in China, died at San Francisco, January 7, 1909, in the fifty-eighth year of his age, while on the journey home for special surgical treatment.

To the American Bible Society Dr. Ament was a devoted friend. In 1907 the Rev. W. S. Elliott, in charge of our work in North China, was obliged to return to the United States. Dr. Ament stepped into the breach, taking up, in addition to onerous missionary duties, the superintendence of our colporteurs and of the Bible distribution in that part of the empire. His eager anticipation of new openings for the Gospel in China, and his high opinion of the work of the Bible Society, are shown in a few words from his pen in our last annual report.

Dr. Ament was a noble example of a prophet intrusted with a message, to whom obstacles, as to Paul at Philippi, are opportunities. "He was naturally a preacher of the gospel," says Secretary Barton of the American Board. "No one's preaching was more sought than his at Peking, and no man in China could better call and hold the crowd for hours in remote interior villages. Chinese and missionaries and officials, native and foreign, loved the man, and with one accord acknowledged his masterful leadership."

The death of Dr. Ament touches the American Bible Society as well as the American Congregational Churches and their Mission Board. So, with all who knew him, his pervasive influence, and the source of his unfailing power, we thank God for his work while mourning his loss.

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THE Sixteenth Conference of the Foreign Mission Boards of the United States and Canada was held in New York, January 13th and 14th, in the New International Association Building of the Young Men's Christian Association. The meeting was generally recorded as one of the most interesting and valuable which had ever been held. Carefully prepared papers were read on a wide variety of topics of common interest—lan-

guage study, the forces needed, salaries and allowances, the Mohammedan problem, the Laymen's Movement, the present crisis in the near and the far East, and the World Missionary Conference to be held in 1910 being among them.

A subscription dinner was held Thursday evening, the 14th, attended by several hundred ladies and gentlemen, to consider Christian education in China. Representative missionary leaders spoke on the subject. None of them was more effective than Mr. B. K. W. Koo, a Chinese student in Columbia University, who, with incisive analysis and in admirable English, dealt with China's task. Such an address in itself was a proof of the power of Christian missions.

The report of the Special Committee on the World Missionary Conference by Dr. Arthur J. Brown, of the Presbyterian Board, was a paper of great value. The gist of it is now available for the use of those interested in this great undertaking in the shape of a paper entitled "Statement of Aims and Plans," which deals with the present situation, the need for conference, its constitution, and other details of great importance.

The arrangements for the conference are in the hands of a General Committee composed of representatives of the missionary societies in the United Kingdom. This General Committee has appointed an executive committee consisting of thirty members, besides those who are members *ex-officio*. The British committee has the advantage of the counsel and co-operation of an American executive committee and a German, and connections are also made with other missionary societies in Europe and the British colonies.

Eight commissions are to be appointed, of not more than twenty members each, who, before the conference meets, are to make a thorough investigation of some of the larger missionary problems, presenting their findings to the conference in printed reports.

"Carrying the Gospel to all the World"—Mr. John R. Mott, Chairman.

"The Native Church and its Workers"—Rev. J. C. Gibson, D.D., Chairman.

"Education in Relation to the Christianization of National Life"—Prof. M. E. Sadler, University of Manchester.

"The Missionary Message in Relation to Non-Christian Religions"—Rev. Prof. D. S. Cairns, of Aberdeen, Chairman.

"The Preparation of Missionaries"—Principal W. Douglas Mackenzie, D.D., of Hartford, Chairman.

"The Home Base of Missions"—Rev. James L. Barton, D.D., Chairman.

"Missions and Governments"—Right Hon. Lord Balfour of Burleigh, K. T., Chairman.
 "Co-operation and the Promotion of Unity"—Sir A. H. L. Fraser, K.C.S.I., LL.D., Chairman.

Lord Balfour of Burleigh, as the Chairman of the Conference, already so designated, signs this statement together with four of his colleagues, one of whom, the Rev. Dr. Arthur J. Brown, is Chairman of the American Executive Committee. It is an interesting study in missionary organization to see the development of this scheme. It is needless to say that the Bible will have its place of honor at such a conference, and that the problems relating to it, including those which are by common consent committed to the Bible Societies, will receive appropriate and thorough treatment.

The American Bible Society has been asked to send its due proportion of official representatives to this conference which is to meet in Edinburgh June 14 to 24, 1910.

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THE Society supplies the American Sunday School Union every year with many thousand Bibles. The following report from one of their missionaries in the mountains of Tennessee shows to what good use they put them. He says:

"I have tramped hundreds of miles carrying my load of Bibles and Testaments to supply the destitute while visiting the humble homes of the mountain people, and talked to fathers and mothers, as well as children, about God, his goodness and his love, and the way of salvation from sin.

"Over 600 copies of the Scriptures have been carried out by the mountaineers from three to twenty-five miles back from the railroad and distributed. Sometimes where the people have money, I sell them the cheap Bibles and Testaments. When they have no money I give them away. Many homes that have never contained a copy of God's Word have been thus supplied.

"I found in going to certain places there were very few who could read at all, though I called at all the homes as I passed and inquired. In six homes visited in succession not a person could read or write. I left Bibles in some of these homes, where they promised to have friends, who visited them occasionally, to read aloud to them. The condition of a large part of the mountaineers is indeed deplorable. Where a considerable portion of the people can read, even though they read poorly, a Sunday school can reasonably be maintained, and the people soon show marked improvement, both morally

and intellectually, wherever I have succeeded in establishing Sunday schools. Many indeed have been led to Christ through this simple, but effective agency."

• •

HERE are two satisfactory acknowledgments recently made, the first from the Rev. L. Peter, of Horgen, Switzerland, and the second from the Rev. J. S. Porter, of Bohemia:

"You have been so very kind to give \$300 to the Methodist Episcopal Church in Switzerland for the spreading of the Bible in our country. We are very much obliged to you and to the good Bible Society for this grant. I hope I can give you a report of the circulation of Bibles, etc., for 1908 next December.

"The amount of the collection for the Bible Society in Switzerland for 1908 is \$68.

"The Lord may give great blessings to you and your good Society."

Mr. Porter writes:

"The Treasurer of the American Board reports to me in a letter received to-day the receipt of \$400 from the American Bible Society for use in Austria. You may be sure that I am glad to get this information. Very many thanks. I will try to be a faithful steward.

"The men employed and paid out of these funds are choice men. I wish you could meet them. One of them, a half colporteur, has a barber shop here in the city. His window is full of Gospels, Testaments, and Bibles, and his heart is full of love to God and men. Many of his customers get a good Gospel message along with his careful and loving services when he is in the shop. The Social Democrats boycott him, thinking he is a 'clerical,' but God is on his side. But more of this when I write my report."

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WE note elsewhere the death of Edwin A. Hall, for fifty years or more a Life Member of the Society, who died at Centralia, Kan., December 29, 1908, at the age of 88 years, 6 months, 29 days. It is always with a sense of great loss that we record such a fact.

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We publish as usual a comparative statement of the receipts from four sources as follows:

| | December, 1907. | December, 1908. |
|-----------------------------|----------------------------------|----------------------------------|
| Gifts from Auxiliaries..... | \$1,427 63 | \$1,807 84 |
| Legacies..... | 500 00 | 1,397 50 |
| Church Collections..... | 11,072 44 | 8,702 16 |
| Gifts from Individuals..... | 1,098 23 | 1,278 48 |
| | \$14,098 30 | \$13,185 98 |
| | April 1, 1907, to Dec. 31, 1907. | April 1, 1908, to Dec. 31, 1908. |
| Gifts from Auxiliaries..... | \$10,877 59 | \$12,829 13 |
| Legacies..... | 46,970 18 | 84,257 42 |
| Church Collections..... | 51,986 30 | 54,238 14 |
| Gifts from Individuals..... | 24,864 76 | 11,084 77 |
| | \$134,698 83 | \$162,409 46 |

Lincoln's Use of the Bible

AT this time, when the whole country is interested in the one hundredth anniversary of the birthday of Abraham Lincoln, it gives us pleasure to reproduce in these columns some most significant paragraphs from a little volume by S. Trevena Jackson, entitled "Lincoln's Use of the Bible," published by Eaton & Mains, 150 Fifth Avenue, New York. This article and the cover of this magazine is illustrated by photographs of scenes amid which Lincoln spent his youth, taken by courtesy of Doubleday, Page & Co. from a volume entitled "The Boyhood of Lincoln," by Eleanor Atkinson.

In a log cabin at Nolin's Creek, Hardin County, Ky., the boy breathed the first breath of life. Hope's anchor hung on a slender string, if we are to measure by the child's home surroundings. But his birth-place possessed a soul; for a home with a good book in it has a soul. This book was the Bible. It mastered his manners, molded his mind, and made mighty his manhood.

In Herndon's "Life of Lincoln" the partner and President is portrayed as a foe rather than a friend of the Bible. This is seen to be erroneous by simply reading his speeches, for in them references to the Scriptures are like the dewdrops on the blades of green in early fall, sparkling everywhere. It is hard to read a great speech of Lincoln's without seeing the influence of the Bible on his life and works and style.

L. E. Chittenden says: "Except the instructions of his mother, the Bible more powerfully controlled the intellectual development of the son than all other causes combined. He memorized many of its chapters and had them perfectly at his command. Early in his professional life he learned that the most useful of all books to the public speaker was the Bible. After 1857 he seldom made a speech which did not contain quotations from the Bible."

In the year 1901 President Roosevelt delivered an address before the American Bible Society on "Reading the Bible," in which he said: "Lincoln, sad, patient, kindly Lincoln, who, after bearing upon his shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom, living, he had served so well, built up his entire

reading upon his study of the Bible. He had mastered it absolutely, mastered it as later he mastered only one or two other books, notably Shakespeare, mastered it so that he became almost a man of one book who knew that book, and who instinctively put into practice what he had been taught therein; and he left his life as part of the crowning work of the century just closed."

Lincoln often spoke and wrote of the value of the Bible. To Joshua F. Speed, one of his most intimate friends, and at one time his room-mate, he wrote: "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can, and the balance on faith, and you will live and die a better man."

It is stated on good authority that after his election in 1860 he said to Judge Joseph Gillespie: "I have read on my knees the story of Gethsemane, where the Son of God prayed in vain that the cup of bitterness might pass from him. I am in the garden of Gethsemane now, and my cup is running over."

The night before the President left Springfield for the White House a friend from Chicago sent him the American flag with these words: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee."

It has been said by those who pride themselves on having no faith in the inspiration of the Scriptures that Lincoln held their views. But he addressed conventions and Sunday schools, and the Bible was as often quoted by him as Blackstone. The addresses and letters of Lincoln are saturated with expressions from the Holy Scriptures. In his reply to Douglas he gave his speech great force by the words of Christ: "A house divided against itself cannot stand." In writing to Mr. W. Durley he uses scriptural terms: "By the fruit the tree is to be known. An evil tree cannot bring forth good fruit."

In the Lincoln Museum, Washington, there is a copy of the Holy Scriptures. It is well worn, and shows the signs of good use. Inside the cover are these words in his own handwriting: "A. Lincoln, his own book."

Mr. William S. Speer wrote to Mr. Lincoln asking him to write a letter to give his definite

views on the slavery question. Lincoln replied: "I have already done this many, many times, and it is in print and open to all who will read. Those who will not read or heed what I have already publicly said would not read or heed a repetition of it. 'If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.'"

In a letter to Reverdy Johnson he wrote: "I am a patient man, always willing to forgive on the Christian terms of repentance, and also to give ample time for repentance."

In his temperance speech in 1842 he sees

In 1848, when President Polk sent a message to Congress stating that Mexico "had shed American blood upon American soil," Lincoln made a long speech against war with Mexico, and recalled the death of Abel thus: "That he [President Polk] is deeply conscious of being in the wrong; that he feels the blood of this war, like the blood of Abel, is crying to heaven against him."

In Lincoln's eulogy on Henry Clay he brings the Book of God before the people: "Pharaoh's country was cursed with plagues and his hosts were lost in the Red Sea for striving to retain a captive people who had



From "The Boyhood of Lincoln," by Eleanor Atkinson. Courtesy Doubleday, Page & Co.

AN OLD HOUSE ON THE ROAD TO THE MILL NEAR LINCOLN'S BOYHOOD HOME

the spirit of temperance like the conqueror in the Revelation going forth "conquering and to conquer." He sees the drunkard reclaimed, and, like the man in the gospel, "clothed and in his right mind"; then, describing the reclaimed, "out of their abundant hearts their tongues give utterance." Then he refers to the Scriptures and says, concerning the drink habit: "He ever seems to have gone forth like the Egyptian angel of death, commissioned to slay, if not the first, the fairest born of every family." Then he takes us over to the prophet: "Come from the four winds, O breath, and breathe upon these slain, that they may live."

already served more than four hundred years. May this disaster never befall us!"

His knowledge of the Bible is clearly seen in his debate with Judge Douglas, for when the latter described man in the garden with evil or good to choose from Lincoln's reply was: "God did not place good and evil before man, telling him to take his choice. On the contrary, he did tell him there was one tree of the fruit of which he should not eat upon pain of certain death." Later Judge Douglas said that Lincoln had a proneness for quoting the Scriptures, and Lincoln replied in his Springfield address, July 17, 1858: "If I should do so now it occurs that he

places himself somewhat upon the ground of the parable of the lost sheep which went astray upon the mountains, and when the owner of the hundred sheep found the one that was lost and threw it upon his shoulders, and came home rejoicing, it was said that there was more rejoicing over the one sheep that was lost and had been found than over the ninety and nine in the fold. The application is made by the Saviour in this parable thus: 'Verily I say unto you, there is more rejoicing in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance.' Repentance before forgiveness is a provision of the Christian system."

At Cincinnati he speaks of "the loaves and fishes," and concludes his speech almost with Bible words: "The good old maxims of the Bible are applicable, and truly applicable, to human affairs; and in this as in other things we may say here that he who is not for us is against us; and he who gathereth not with us scattereth." He concludes his speech in Kansas in the same year with the same words.

An old man had come to Lincoln for his son, who was to be shot, and said: "Mr. Lincoln, my wife sent me to you. We had three boys. They all joined your army. One of 'em has been killed, one's a-fighting now, and one of 'em, the youngest, has been tried for deserting, and he's going to be shot day after to-morrow. He never deserted. He's wild and may have drunk too much and wandered off, but he never deserted. 'Tain't in the blood. He's his mother's favorite, and if he's shot I know she'll die." General Butler was telegraphed to to suspend the execution. The old man was afraid to go home with this message, thinking the President might give a different order to-morrow. Lincoln said to the old man: "Tell his mother that I said, 'If your son lives until they get further orders from me, when he does die people will say that old Methuselah was a baby compared to him.'"

It is said that the best result which the convention achieved at Cleveland in 1864, when it nominated Fremont for the presidency and John Cochrane for the vice-presidency, was that it called forth a bit of wit from the President. Someone remarked to him that, instead of the expected thousands, only about four hundred persons were present. He turned to the Bible which, say Nicolay and Hay, commonly lay on his desk, and read I. Samuel 22, 2: "And every one that was in

distress, and every one that was in debt, and every one that was in bitterness of soul, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men."

The influence of the Bible on the life and literature of Lincoln was remarkable.

Prof. Albert S. Cook, teacher of the English Language and Literature in Yale, in his book, "The Bible and English Prose Style," seeking to show the influence of the Bible on the style of great writers, says: "But the matter is beyond dispute when we come to a piece of classic prose like Lincoln's Second Inaugural." Then this sample of the Bible style is given: "Neither party expected the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with, or even before the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible and prayed to the same God, and each invoked his aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both could not be answered. That of neither has been fully. The Almighty has his own purposes!"

"At this point we may pause, for we need no further demonstration of the indebtedness of English prose style to the Bible, nor would it be easy to discover a better illustration of biblical qualities in modern guise exemplified in a passage of more interest to all the world."

The spirit life of the Bible was built into Lincoln's boyhood, expanded in his young manhood, ripened in his middle age, sustained him when sorrows seared his soul, and gave to him a grip upon God, man, freedom, and immortality. The influence of the Bible upon him gave him reverence for God and his will; for Christianity and its Christ; for the Holy Spirit and its help; for prayer and its power; for praise and its purpose; for the immortal impulse and its inspiration.

Truly might Henry Watterson ask: "Where did Shakespeare get his genius? Where did Mozart get his music? Whose hand smote the lyre of the Scottish plowman, and stayed the life of the German priest? God, God, and God alone, and surely as these were raised up by God, so was Abraham Lincoln."

Some Philippine Impressions

THE Philippines continue to attract the attention of all thoughtful students of Eastern problems. The Society has its problems there which are vital to all true progress. The Rev. Mr. McLaughlin, our Agent, paints with a vigorous hand his impressions as he goes from island to island. Quite recently he has visited Cebu for the first time.

The following extracts from his correspondence will give some impressions:

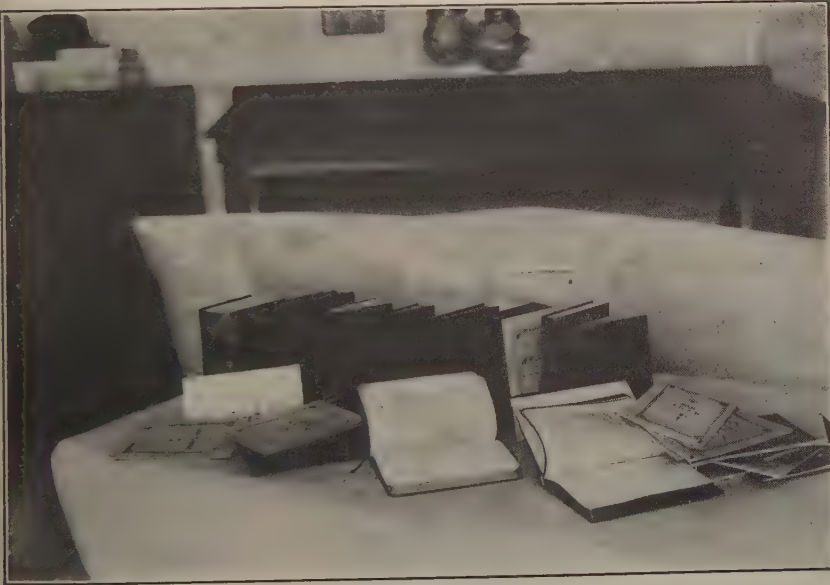
I have been pretty much all over the Philippines, but this was my first trip to Cebu, and I was very much impressed by the visit.

sutler business with the American Army. Now that the army is largely withdrawn, or at least centralized in camps, they simply prey upon one another.

While it is a great center for the hemp and copra trade of the Islands, and Cebu is, in its natural location, a most beautiful place, yet vice is far more rampant there than in any other place I have ever been in the Philippine Islands. Brother and Sister Jansen have a small work in the city, but nothing large, and the power of the Gospel has not yet reached those peoples. We started our colporteurs out and made plans to distribute the books as quickly and as widely as possible.

Despite the fact that it poured rain every day excepting three while I was there, I under-

took to distribute such books as I could by means of my lecture work. They are so bitterly fanatical down there that I expected trouble over anything advertised as purely "Protestant," but I lectured three nights in Cebu proper and six in nearby towns, each one purchasing a Testament or portion as condition of admission. I sold in all 625 Testaments and 2,000 portions, and had a good time every evening. Even that is more than a colporteur will average in three months, and infinitely ahead as to finances. I should love to be



PUBLICATIONS OF THE SCRIPTURES IN THE PHILIPPINE DIALECTS

In the first place, it is veritably the garden spot portion of the Islands. Almost everything that nature could possibly do it would seem she has done, to make it easy for her children to gain not only a livelihood, but riches from her unlimited resources. But it also seems that her children have been especially ungrateful and unambitious, for they appeared to me to be about the most slovenly, filthy, and backward of any of the Islanders. The Friars have long held supreme power in this section, and the people show the results of their training. Since the war the lands have remained almost wholly uncultivated, while the entire population has gone into the

right out in that work all the time, but can scarcely do so as the office work is considerable; and while Mrs. McLaughlin came over both forenoon and afternoon all the time I was away, it is 'most too much for her, as she has our three little ones to care for, though she likes the work and must come anyway every day or so to keep her books in shape.

After these eight years of close contact with the Filipinos, I feel more keenly than ever the supreme importance of that which we are carrying forward. Herein lies the only hope for the Philippines and the Filipinos.

I firmly feel that of all the agencies at work here for the betterment of the people, ours is by far the most effective and far-reaching. As instance after instance, I might cite where our books have gone and by being read have once and forever destroyed the priests' power to throttle independent thought. Even the public schools, excellent as they are, will not create independent thought unless they lead their pupils into infidelity, which seems to be the trend of many indeed. The people are surfeited with religion, but possess scarcely a modicum of Christianity. The only Christ they know is the infant Jesus and the dead Jesus, such as they carry around in caskets on Good Friday evening; they know absolutely nothing of the risen, living Christ.

stating that they had heard of the Bibles being circulated throughout the Islands, and that great good was being accomplished thereby.

I had intended going on to Iloilo before re-



THE BIBLE SOCIETY AGENT ON AN INLAND TRIP



REV. A. B. DE ROOS AND HIS BIBLE BOOTH

On the little steamer returning from Cebu this trip I became well acquainted with the captain and chief engineer of the vessel. They are both Spaniards, bright and intelligent. As soon as they knew who and what I was they asked me to send them each a Bible,

so happens that he is now in Spain on his furlough, and writes from Barcelona, giving some account of his vacation experiences. It is hard to make a missionary really rest, even when he has a right to do so.

turning, but Dr. Deering and Dr. Barbour, of the Baptist Missionary Board, are to be here in a few days, and I will now remain to meet them and will accompany them to Iloilo and remain for their annual mission meeting, as I am invited to address them on that occasion. I have also received a communication from their sister missionary, which was warmly accorded to by Dr. Lund.

Mr. Lund, thus pleasantly referred to, has done most useful service as a translator. It

My work at present does not, perhaps, amount to much. In fact, I should be doing nothing. But as this would be too hard a job to me, I am going carefully through our first rendering of the Psalms, comparing it with the best translations known into the different European languages, so that our Panayan, God willing, may compare favorably in merit with any of them. This is much, but I do not consider it at all impossible, the Panayan seems so well adapted to the oriental style of the Psalms.

You know my ambition is to translate the whole New Testament into the three large

Binisayan dialects. The only remaining part is from Romans to Revelation in Samareño. But I will do nothing of this work until I come back to the Islands next year. In my opinion our Cebuan version of the Testament is fairly correct, but I am not so sure of the Gospels and Acts in Samareño. Before printing the whole Testament in this dialect we will give them a thorough revision. We have already printed a third revised version of the Panayan Testament, and now little by little I am preparing for a fourth revised version. Doubtless you know all about this kind of work, so my statement will be no surprise to you.

...

Mr. Carrington in California

THE Rev. Mr. Mell, Agency Secretary for the Pacific Agency, writes as follows:

Dr. John Carrington, the heroic missionary of Siam, came into the office the other day and said, "I desire to do some colportage work among the Chinese here in San Francisco."

Although he has only recently returned from the malarious tropics, yet his indefatigable energy and his work-accustomed spirit would give him no rest; so out he must go here in San Francisco as in Bangkok, seeking to give the Word of Life to perishing men.

I planned to accompany him, and we spent a most delightful afternoon in the foreign field of San Francisco's Chinatown. We found John Chinaman intent after the American dollar, and in some instances unwilling to be diverted even for a moment to think of eternal things. "Too busy, too busy," was often given as an excuse, but there were others who stopped and looked at our Bibles with interest, and to those we usually sold. We were everywhere treated with courtesy, and, in some of the stores, with warm cordiality. In several hours, within a distance of three blocks, we sold 22 New Testaments and 12 Gospels. We also found several Chinese book dealers who desired to make purchases of Bibles for their stores. We had interesting conversations with a number of Chinese, and found that the more intelligent ones, the leaders of the community, were favorable to Christianity.

Surely the thousands of Chinese in San Francisco present a foreign problem and a challenge to the Church at home.

If the few hours that we spent in this foreign field give us any indication of John Chinaman's attitude toward Christianity, we may well rejoice in the white fields that lie at our very door.



MR. CARRINGTON AS A COLPORTEUR IN SAN FRANCISCO

Found After Many Days

THE following items well illustrate the progress of the Bible in Cuba:

Some five years ago a colporteur of our Society visited the quaint town of Jaruco, situated midway between Havana and Matanzas. As the man of God went from house to house offering the Book for sale, it reached the ears of the parish priest that there was a Protestant heretic in town selling a pernicious book called the Bible. The priest became very much concerned about the news, for he had already been stationed in a town where this book had been circulated, and had learned by sad experience that those who read its pages became refractory to the "mother church," and lost their faith and their love for the feasts and ceremonies that were once their heart's delight.

So the priest sent out his *sacristan* (sexton) to hunt for the colporteur, with the message that he should bring the latter to the priest's house. It was but a short time until the *sacristan* returned, bringing with him the colporteur, who was rather puzzled to know why the priest should send for him. He soon became aware of what he had been sent for. The priest, instead of berating him and trying to show him the folly of his course in trying to circulate a book that has been proscribed by the Church, was very suave and gracious to him and asked him what the Bible was worth; and after ascertaining its price, he asked the colporteur for what he was willing to sell all the Bibles he had. The colporteur stated his price, not thinking that the priest would buy all his stock; but the priest said, "Well, bring me all your books and I will pay you what I have agreed to give you for them." The colporteur was glad to be able to sell his supply of books so readily and was not long in delivering them, obtaining his money from the priest immediately. Each parted from the other in a most delightful mood—the colporteur, because he had been able to dispose of so many books in so short a time, and the priest because his idea had succeeded so well. His purpose was to buy in the Bibles and thus prevent the people of the town from being contaminated. So he stored them away in a dusty corner of the sacristy, and there the box with its contents remained for many a long month.

And now for the sequel. Some six months ago this same colporteur, who had in the meantime been studying for the ministry, com-

menced his career as an itinerant preacher. He went to Jaruco, as he had gone previously, but he carried no Bibles with him. He obtained permission to preach in the plaza, or square, and there at twilight, when the shadows of the night were fast falling, he told the group of people how to obtain forgiveness for their sins and find rest for their souls; and at the conclusion he said, "This is not my message, but God's message, and if you want to learn more about it read the Bible."

A woman who had stopped on the edge of the crowd, on her way from "mass," became deeply impressed with what she had heard. She felt convicted, and as she thought over the words that had come to her from the evangelist she determined to procure a Bible, but she did not know where to do so. While in church the next day she asked the sexton whether he could tell her where she might buy a Bible. The man happened to remember the boxful that the priest had bought and stored away, and he said, "I can readily get one for you." So the sexton sold her a Bible. The woman took it home and read it, and it was not long until she found Christ and her heart found peace.

This lady is one of the leading women of that small town, and her thorough conversion has caused much surprise in that community. She is to-day using all her talents and all her influence to make known the truths of the Book; and Mr. Paine, the missionary at Jaruco, has not a more consecrated and energetic worker in his mission than this once misguided woman.

In the town of San José de las Lajas we have a Bible school. We cannot call it a Sunday school, for it is held on Monday evening at seven o'clock, and we prefer to call it a Bible school, for the Roman Catholics are now gathering the children on Sunday, and do not hesitate to adopt the name "Sunday school" and apply it to these gatherings, where they teach, not the Word of God, but the peculiar dogmas of the "mother church."

It is marvelous what an influence these simple Bible stories are having on this little group of children. They delight to come and drink in the story that is told them, and are very quick to catch the important lesson that the story contains. They are also learning by heart many lessons from the Old and New Testament. It is interesting to see even the tiniest tots, who have not yet been taught to read, try to recite from memory texts

which they have heard their older brothers and sisters repeating aloud.

Not long ago a mother said to me: "I have tried to teach the children that text so often to-day that now I know it by heart." It can thus be readily seen how far the Word of God is working among these little ones, and how unconsciously they are teaching their parents.

In Roman Catholic countries the prevalent condition of woman is not an enviable one. There is much politeness shown her, much gallantry, but no real respect, no chivalry. As a maiden she is perhaps petted and spoiled; as a wife and mother she is neglected and permitted to bear the heavier burdens of life. It is no wonder that life for her soon loses its relish and at forty she is "an old woman." The Bible to these sad-hearted daughters of Eve is a balm for the wounded heart and the water of life to the deadened soul, that all along has been yearning for comfort and soul

rest. Nothing therefore is more thrilling than to hear the testimony of these women to the gracious influence of the Bible, as they have experienced it down deep in their lives.

Luciana Triana, one of the most sincere and fervent members of our church, has told me, "The Bible has led me to the Light, and has taught me to bring others to the same Light."

Concepcion Lagranja, another faithful soul, adds, "Without a knowledge of the Word of God there can be no real happiness."

Mrs. Clorinda C. Cueto declares: "It would be impossible for me to tell in a few words what the Bible has done for me. But this will tell everything. It has made me anew altogether. Since I own one and read and study it, and try to live by it, I am very happy, strong, and am able to bear whatever happens. The Word of God is my daily food and a 'lamp unto my feet.'"

...

Colportage in Puerto Rico

OUR work in Puerto Rico is now under the general direction of the Rev. Gerard A. Bailly, resident in Caracas, Venezuela; but our *Residente* in Puerto Rico, under Mr. Bailly's oversight, is the Rev. Juan Ortiz Leon. A recent letter from him will give some impressions as to the character of his work and the extent to which he is reaching out in the island. Mr. Ortiz Leon writes:

I would like to say, as touching my excursion to the west of the island, that we have carried out the following programme: I visited three cities, *viz.*, Caguas, Humacao, Fajardo, the towns of Maunaba, Patillas, Yabacoa, and the island of Vieques, holding important meetings in all the churches. I found their representative pastors very ready to co-operate with the Bible work. One of the results of this trip was to establish two more correspondents, one in Humacao and the other in the island of Vieques, regions widely separated and expensive to reach by colporteurs from the capital. As the missionary in charge was not in Fajardo, at the extreme west of the island, we did not establish one there, although it would be very advantageous.

The Baptists employ their own colporteur, working in various towns of the Baptist denomination and buying the books from our Agency. The principal district being canvassed by them is Rio Grande, Carolina, Rio Piedras, and Caguas, all of which points I

have personally visited in the interests of the Agency. If all the denominations were to employ a colporteur in this way, every Puerto Rican home would soon be visited with the Scriptures, even the most remote.

It must be remembered that the financial situation has been specially critical, and for this reason the sales have been necessarily more limited, notwithstanding the colporteurs have been especially helped and blessed with comparative success. Then again, the whole island has been in a state of political effervescence, and the people have had no mind for anything else; but we are very sanguine that after the elections there will be easier success and better sales. The idolatry, error, and Romanish superstition work against the circulation of the Bible, but as always these united elements find their defeat in the persistent effort of the faithful colporteurs and by the power of him who has sent them to reach every creature with the good news of salvation.

In addition to Mr. Leon's report comes this request from Mrs. J. P. Duggan, of the Baptist Mission in Ponce.

Our mission work is in Spanish, and we buy only Spanish books, but I have lately formed an English class in our Sunday school for six young girls in upper grades at school. They are taught by an American who does not know Spanish. I should like a Testament apiece, for the study of Acts.

The Testaments, of course, were sent.

How a Colporteur Goes to Work

A BIBLE Society colporteur going to one of our cities where there is a large foreign population finds himself immediately in difficulties. Even if he, himself, is a foreigner speaking several of the languages of the immigrants, he has to feel his way most cautiously while getting a definite idea of the composition of the great crowds which he encounters in the iron works or the coal mines or at the coke furnaces.

We have a letter from a colporteur of the South Atlantic Agency who has been doing good work in Wheeling and vicinity in West Virginia. Some extracts from this letter, which is a report to the Agency Secretary at Richmond, will give our readers an idea of the difficulty of the work undertaken, and of the joy which any success brings to a man in the position of this colporteur, whom we will call Mr. B.

Mr. B. says: "I have been working in Wheeling and vicinity since the latter part of August, but the time spent has been given almost wholly to introductory work. I have wished to find out what kind of people, what nationalities and denominations are represented, and what can be done among them. So I will now state very briefly some of the results of my observations, which, though probably not correct in every detail, are true to the best of my knowledge.

"We have in this vicinity, for instance, about fifteen hundred or sixteen hundred Poles. There is a nice Polish Roman Catholic Church in Wheeling and there are four benevolent and religious societies among them. The priest is a young, earnest man, a strong worker for temperance, and an equally strong warrior against the Protestants and the Bible. There are about five hundred Slovaks scattered through the whole city of Wheeling. A few of them are Lutherans, but the most are Roman Catholics and Greek Catholics, and they attend the church in Bellaire, Ohio. The priest there, by the way, is a bad man, and moreover is very strenuous in his prohibition of all Bible reading.

"There are also forty or fifty Roumanians scattered through the Hungarian colony. All of these are orthodox Greeks; that is to say, they belong to the Oriental Greek Church, and do not, like the Greek Catholics, recognize the Pope. This little group has neither priest nor church.

"There are a few families of Ruthenians in Wheeling. During the financial depression of last year some five hundred Ruthenian

men who were here returned to Europe. The Ruthenians are Greek Catholics. They, however, attend the Polish Catholic Church in Wheeling, and in the next generation they will all be Roman Catholics.

"Then we find a few Russians and a few Lithuanians, who are also Russians in nationality, but are Roman Catholic in religion instead of being orthodox Greeks like the Russians. There are about two hundred Servians in Wheeling and Benwood who also belong to the Greek Church, but there is no church for them to attend. There are as many Croats, too, in Wheeling and vicinity, mostly Roman Catholics, but they seldom go to church unless for a marriage or a baptism. There are also a few Hungarians. About half of these are Protestants and the rest Roman Catholics. Neither Protestants nor Roman Catholics attend any church because they can understand no language but Hungarian.

"We find here also somewhere about one thousand, more or less, Italians. I am unable to give any exact number because it is very hard for me to distinguish between the Italians, Greeks, Syrians, and Arabs." [Mr. B. is acquainted with the Slavic languages, but apparently not with the languages of southern Europe.]

"There are some four hundred or more Greeks. The Italians in general are Roman Catholics, but they do not go to any church, being infidels rather than Christians. As to the Greeks, they belong to the orthodox Greek Church, but the Roman Catholic bishop is trying to win them. As is the case in some parts of Italy where there are Greek colonies, a Greek Catholic priest officiates in the Roman Catholic cathedral once a month and preaches in Greek. The bishop expects that they will all be brought into the Roman Catholic Church by this means. There are also from two to four hundred Syrians, who speak Arabic and belong to the Greek orthodox Church. There are also a few Bohemians, who live among the Slovaks. Some of these are infidels, disciples of Robert Ingersoll, and some very bigoted Roman Catholics. There is also a considerable number of Germans from Austria who have nothing to do with the Germans established here many years. Most of them are Roman Catholics and are very hard indeed to touch.

"A considerable number of Poles and Germans who have been here some years speak

English well, and the next generation will be entirely Americanized.

Difficulties Encountered

"Among the Slovaks, Poles, and Germans it is very hard indeed to distribute the Bible because, 1. Nearly sixty per cent of them cannot read or write. 2. They don't know what the Bible is. 3. The priest has forbidden them to read the Bible. 4. They have no money.

"I am not very much afraid of the priest. A few times since I have been a colporteur I have managed to stop the priests from burning Bibles. If a man knows nothing whatever about the Bible I find that I can explain it to him by using his prayer book for the purpose and showing him the passages in the prayer book which correspond with the passages in my Bible; or I take his Almanac and show the Gospels and Epistles which are appointed to be read every Sunday, and let him compare my Bible with them. But if neither the man nor his wife nor his children can read, I can do nothing.

"The last of the obstacles which I have given is the worst one in the whole list. If a man has no money and has not worked for six months or longer we cannot expect that he will buy anything. I see daily families who have a debt at the grocery or with the butcher amounting to any sum between fifty and two hundred dollars. How can such people buy Bibles! Of course they will buy if they know that the Bible is the Word of the living God. The case then is different; but you will not find many such families among foreigners. The Church of Rome did a thorough work when it set out to draw the people away from the Bible. Yet I find that not only Roman Catholics but Protestants from Europe are often ignorant of the Bible.

"The people like to know the Word of God, and I thank the Lord for the opportunity of presenting that Word to such poor souls. The hardest thing is to convince them and make them believe that the Bible we distribute is the true Bible. If a man is sure

that the Bible is good, no priest can possibly drag him from the reading of it. For this reason I work first upon the line of explaining the Bible to the people. Then they will read it. A Bible handbook in Polish is very much needed. If such a book could be found it would help our Polish population very much. The Poles also ask for a large quarto Bible, printed in large type, because the Roman Catholic editions of the Bible are very large and expensive, and they find it hard to believe that our Bibles are true because they are small and cheap. It sometimes costs me from two to three hours to prove to them by comparison that the book is the same—different only in size and price.

"Some time ago a colporteur came from Pittsburgh and began missionary work in Wheeling, and the result of his work was that people who had Bibles were influenced by the priests to burn them. Why? Because the American Presbyterian colporteur started his mission among the Poles and Slovaks exactly as he would have done among Americans, not considering the different ideas and the different surroundings of these foreigners. It takes time to prepare the way among the people for missionary work. That preparation has to be done by colporteurs working in the language of the people.

"After I have visited the whole field more thoroughly I will have a good deal better report to give than now."

Mr. B. asks that his letters may be addressed "General Delivery, Wheeling," and throws light on his method of working by stating the reason for this:

"I do not like," he says, "my letters to come into the hands of my house-lady. I am often absent for two or three days, and I am thus far, so to speak, *incognito* among them. They do not know that I am a Bible colporteur, and so, because I have worked cautiously among them, they have now commenced to read the Bible. If they knew that I was a Bible colporteur they would be frightened and might warn the Poles against receiving me."

...

Keep It Rolling

SOME of the friends of the American Bible Society are asking what to do to secure that permanent endowment, now that Mrs. Russell Sage has kindly extended the time limit of her offer of five hundred thousand dollars until December 31, 1909.

One can only say in answer to this question—

First, Cry aloud, This endowment must be raised.

Second, Keep at it, without losing courage.

It is a good plan to take a lesson from a little boy who was playing in the snow the other day. Rubber boots housed his feet, a woolen cap covered his head, mittens were the armor of his hands, so that the rosy-

cheeked little chap with the red nose could laugh as he flung all his small body into the fight with the great white mass which had spoiled his playground. Other little boys came to play with him, and they had a good time snow-balling.

After a little while one of the boys laid a snowball down while he beat his hands together. The white ball did not lie still, nor did it stay small as it was. Down the terrace slope and along the path it rolled, and when it stopped it was twice as big as when it started. The little boy, shouting, "Oh! it gets bigger," rolled his snowball some more, and still it grew. The other boys came to help him, and by a dint of much pushing they rolled a big snowball here and there, until it was a great white thing that none of them could move alone, and that stood almost as high as the shoulder of the tallest of them.

Then the little boy who began it ran into the house calling, "Mother, mother, see what we have made! You just keep it a-rolling and it gets bigger, as long as you keep it a-rolling!"

The key to the whole process of raising the permanent endowment fund for the American Bible Society is in this motto, "Keep it rolling." We need to have our friends keep talking about this fund, that thousands may hear of it.

A lady in Maine writes us sending a draft for \$12 for the Sage Endowment Fund. She is not rich and thought that she could give nothing, but she changed her mind. We will let her tell the story:

"At first it seemed impossible for me to do anything at all. A few days later I concluded I wanted to have some little part in this good work, so I decided to practice self-denial still further and send one dollar to the Society. Then I thought since my time belongs to God I will see what I can collect from others. The result is I have \$11.55. I hope, however, that when I go out for the check I may add to this sum.

"P.S.—Succeeded in getting forty-five cents on my way to get the check, making \$12, all given by women."

The manner in which the endowment fund unexpectedly increases resembles the way in which the snowball grows, for this is also unexpected. In the RECORD for December an extract was given from a letter received from an old soldier who contributed one dollar, and found it hard to do even that. Now we have a letter from Virginia which adds two dollars and a half to the one dollar contributed by the old soldier; since it was example that brought this money, the old soldier may think with pleasure that his dollar grew, like the

talents in the parable. It grew to be three dollars and a half. We quote from the letter of our friend in Virginia:

"I thought I was in too straitened circumstances to contribute, but I read about the old soldier who is now out of employment and yet sent one dollar, and I feel that I am two and a half times better off than he is; so I promise to pay \$2.50 on or before January 15, 1909, for the Mrs. Russell Sage Endowment Fund."

It is a great privilege to sit at a desk in the Bible House and read such letters full of love of the Bible and devotion to the Lord Jesus Christ. It is this love and devotion which is going to make it possible, if God will, to fill up the remaining three-fourths of the sum which Mrs. Sage has stipulated.

We quote from one more letter to illustrate what we mean by love and devotion that permeates the community and appears when least looked for. A lady in Illinois writes:

"I received your letter, and thought, How can I give anything? For I am an old lady in poor health, with very limited means. Then I opened another letter and there were the means for a small contribution. A friend had sent me two dollars to get whatever I choose for Christmas. So I joyfully divide and send one dollar to the Society."

Friends, since we have such devotion to deal with we shall certainly succeed in raising this money during this year; only let everyone pray for this success and at the same time remember to "Keep the ball rolling."

BIBLE SOCIETY RECORD

New York, February, 1909

AMERICAN BIBLE SOCIETY

THE stated meeting of the Board of Managers was held at the Bible House, Thursday, January 7, 1908, at 3.30 o'clock, Vice-President Theophilus A. Brouwer in the chair.

After reading the 19th Psalm, the Rev. H. C. Thompson, D.D., of the Committee of Revision of the Spanish Bible, offered prayer.

The Special Committee on the Permanent Endowment under the offer of Mrs. Russell Sage reported progress to the effect that \$125,000 have been subscribed, of which about one-half has been paid into the treasury, and that Mrs. Sage has kindly consented to extend the time limit of her generous offer until December 31, 1909.

A letter was presented from the Secretary of the Fall River (Mass.) Bible Society an-

nouncing the resignation of the officers of that society, since it has been impossible to secure a meeting for some years, and suggesting that the name of the Fall River Bible Society be dropped from the Society's list of auxiliaries. The suggestion was agreed to, and the Secretaries were instructed to remove the name of the Fall River Bible Society from the list.

The special committee appointed to express the Board's sense of loss in the death of H. D. Nicoll, M.D., member of the Board of Managers, presented a minute which was adopted by rising vote. This minute will be found below.

Grants were made in the domestic field of Scriptures to the value of \$331.16.

An appropriation of \$3,000 was made for the Bible Society's Agency in Korea for the six months ending July 1, 1909.

The Secretaries reported consignments to the Foreign Agencies during December as follows:

To Brazil, 5,474 volumes, value, \$710.32; La Plata, 7,957 volumes, value \$931.20; West Indies, 3,946 volumes, value \$484.66; Mexico, 275 volumes, value \$75.23; Central America, 4,765 volumes, value \$564.06. Total, 22,417 volumes, value \$2,765.47.

Issues from the Bible House for the month of December amounted to 138,999 volumes.

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MEMORIAL MINUTE CONCERNING THE LATE DR. HENRY D. NICOLL

THE Board of Managers are called again to record with profound sorrow the death of one of their own number. Dr. Henry D. Nicoll, who was born July 13, 1844, at New Windsor, N. Y., died October 27, 1908; in the house in which he was born.

His father's name was Leonard Nicoll, his mother's Arrietta Denton, of Goshen, N. Y. He received his college education at Williams College, graduating in 1863 at the age of nineteen. In 1866 he was graduated from the College of Physicians and Surgeons in New York, after which he went to Berlin and Paris to finish his medical education. While in Paris he was chosen by the late Dr. S. F. Marion Sims to assist him with the "Anglo-American" ambulance staff which served during the siege and capture of Sedan. Returning to New York, he gave himself with ardor to the practice of his profession, in which he rose to great eminence. He was associated as a practitioner especially with Dr. Sims and Dr. T. Gaillard Thomas. He was for many years full surgeon, and in recent years gynecologist, to the Woman's Hospital and President of the Medical Board and

also of the Home for Incurables. He was one of the leading organizers and administrators of the New York Infant Asylum. At the time of his death he was a member of the American Medical Association, of the Academy of Medicine, of the New York State Medical Society, and of the New York Pathological Society, consulting surgeon of the Woman's Hospital, and held other responsible posts in his profession.

He was not content, however, with professional activity, but all his life busied himself with whatever was useful to his fellow men and honoring to God. He entered into various forms of social and philanthropic labor, but above everything else he loved the service of Christ in his church, and was always prompt and ready to do his part.

It is related of him that when a student in Paris he reported himself promptly to the Rev. Dr. Robinson, then pastor of the American chapel, for services which he faithfully rendered.

He was a member of the Presbyterian Church and an elder in active service for thirty years. At the time of his death his membership was in the Central Presbyterian Church at New York City. In the neighborhood of his country residence near Newburgh he was known far and wide as a man ready for every good word and work, ministering to the needy, caring for the unfortunate, and striving for better social conditions. In his relations with the particular congregations of which at various times he was a member, and so far as his other engagements permitted in the broader relationships connected with the higher courts of the Presbyterian Church, his name came to be known in increasing measure as a synonym for all that was best and purest in Christian life.

He was elected a member of the Board of Managers of this Society in 1894, and has been during this whole period a member of the Committee on Distribution. His most important service to the Society he was just beginning when God called him to his reward. He had been deeply interested in securing a proper endowment for the Society, and probably did more than any other single person to bring about what the Society now has in view. It was, therefore, appropriate that he should have been appointed Chairman of the Special Committee to raise the one-half million dollars necessary to meet Mrs. Sage's offer of a like sum.

The Committee and Board are greatly bereaved therefore in losing him, yet more than any loss to the organized work of the Society is the loss of a man well described at his funeral service as *integer vitae scelerisque puris*,

and even better in the Scripture phrase, "a good man and full of the Holy Ghost." He was in no common sense a beloved physician, a minister of Christ in the sick room and in the community at large—one who loved God and truth above all things—to whom to live was Christ and to die was gain.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for eight cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Members

Rev. Erasmus W. Jones, Utica, N. Y.
Rev. Amos B. Kendig, D.D., Brookline, Mass.
Rev. William E. Caldwell, Ann Arbor, Mich.
Mrs. Letitia Gosman, Princeton, N. J.

Summary of Annual Reports Received in December, 1908, from 5 Auxiliaries

| | |
|---|---------|
| Receipts from sales in twelve months..... | \$72 75 |
| Receipts from donations and collections..... | 618 80 |
| Paid American Bible Society on book account..... | 384 43 |
| Paid American Bible Society on donation account..... | 157 00 |
| Expended in their own fields..... | 59 72 |
| Value of books donated..... | 12 62 |
| Value of books on hand at date..... | 328 26 |
| Number of auxiliaries reporting general operations... | 1 |
| Collecting and distributing agents employed..... | 2 |
| Families visited by them..... | 200 |
| Individuals supplied..... | 30 |

RECEIPTS IN DECEMBER, 1908

LEGACIES

| | |
|--|------------|
| Benedict, Harriet E., late of Sharon, Conn..... | \$970 00 |
| Diefendorf, Ann Eliza, late of Troy, N. Y..... | 120 00 |
| Ford, Corydon L., late of Ann Arbor, Mich..... | 100 00 |
| Janen, Ellen Price, late of Pittsburg, Pa..... | 12 50 |
| Pattison, Archibald S., late of Blairsville, Pa..... | 95 00 |
| Williams, Margaret, late of Williamsburg, Ia..... | 100 00 |
| | \$1,397 50 |

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

| | |
|---|---------|
| A Friend, Cleveland, O..... | \$10 00 |
| Baldwin, Mary T., in memory of, Boston, Mass..... | 20 00 |
| Barnard, Mrs. Joseph T., Poughkeepsie, N. Y..... | 5 00 |
| Bell, G. F., Shelbyville, Ky..... | 5 00 |
| Bergin, John W., Brenham, Tex..... | 2 50 |
| Bliss, Mrs. G. G., Washington, D. C..... | 3 00 |
| Bloodgood, Louise, Monroe, Mich..... | 5 00 |
| Bradford, Mrs. M., Xenia, O..... | 2 00 |
| Brink, B. M., Kingston, N. Y..... | 5 00 |
| Brown, David, Aledo, Ill..... | 1 00 |
| Brown, G. A., Slippery Rock, Pa..... | 1 00 |
| Brundige, Thomas W., Baltimore, Md..... | 25 00 |
| Callender, Miss E. C., Meadville, Pa..... | 1 00 |
| Carey, Mrs. Abner, Oklahoma City, Okla..... | 2 00 |
| Carnes, Mrs. Helen A., Syracuse, N. Y..... | 5 00 |
| Case, Mrs. P., Kenduskeag, Me..... | 10 00 |
| Cash, Flint, Mich..... | 1 00 |
| Cash, Pittsburg, Pa..... | 250 00 |
| Cash, Richmond, W. Va..... | 43 |
| Childs, Samuel S., Bernardsville, N. J..... | 50 00 |
| Clark, John A., Belmont, O..... | 50 00 |
| Coit, Mrs. A. M., Barium Springs, N. C..... | 30 00 |
| Cooper, Mrs. Alvin, Jefferson, N. Y..... | 5 00 |

| | |
|---|--------|
| Cooper, Rev. Alvin, Jefferson, N. Y..... | \$2 50 |
| Crissman, Mrs. A. E., Long Beach, Cal..... | 2 00 |
| Curry, D. B., Climax, Ga..... | 5 00 |
| Daniel, Rev. J. M., Duke, N. C..... | 3 88 |
| Davies, Anna T., St. Louis, Mo..... | 1 00 |
| Defandorf, J. F., Garrett Rock, Md..... | 10 00 |
| Dodds, Samuel, Grove City, Pa..... | 5 00 |
| Doremus, Andrew, Athenia, N. J..... | 2 00 |
| Dunlap, Mrs. Jennie, Princeton, Ind..... | 2 00 |
| Effinger, G. M., Harrisonburg, Va..... | 1 00 |
| Evans, Rebekah F., Independence, Mo..... | 5 00 |
| Fain, R. G..... | 1 00 |
| Fishburne, James A., Waynesboro, Va..... | 50 00 |
| Flinn, H. W., Baltimore, Fla..... | 5 00 |
| Freeman, W. M., Pauls Valley, Okla..... | 5 00 |
| Friends, Jefferson City, Mo..... | 23 25 |
| Furrer, Rev. Jacob, Detroit, Mich..... | 2 70 |
| G., Glendale, Cal..... | 25 00 |
| Gale, Jennie M., Houseville, N. Y..... | 2 00 |
| George, J. W., Milford, Tex..... | 1 00 |
| Graham, T. G., Olathe, Kan..... | 30 00 |
| Granbery, Virginia, New York..... | 5 00 |
| Guntes, Mrs. Harriet M., Oswego, N. Y..... | 1 00 |
| Guthright, Mrs. E., Richmond, Va..... | 25 |
| Haas, Rev. Theo., Breese, Ill..... | 2 00 |
| Hawley, Emeline A., Germantown, Pa..... | 5 00 |
| Heidel, Rev. S. O., Radcliffe, Ia..... | 5 00 |
| Hervey, H. M., Elm Grove, W. Va..... | 100 00 |
| Hillman, John H., Sandy Hill, N. Y..... | 2 00 |
| Hull, Mrs. Sarah E., Brookline, Mass..... | 50 00 |
| Humbert, Rev. J. W., in memory of, Newbury, S. C..... | 5 00 |
| Hunt, Rev. R. E., Stantonbury, N. C..... | 3 00 |
| Jones, David D., Pittsburg, Pa..... | 1 00 |
| Kennesee, John W., Buckholts, Tex..... | 2 00 |
| Kerr, Miss Mary A., Cambridge, N. Y..... | 30 00 |
| Knickerbocker, Mrs. H. B., East Freetown, N. Y..... | 5 00 |
| Lansing, Mrs. S. M., Montgomery, N. Y..... | 5 00 |
| Levett, Thomas, Rotherfield, England..... | \$4 59 |
| Lewis, Margaret C., Philadelphia, Pa..... | 2 00 |
| Lowe, Mrs. Susan, Troy, N. H..... | 2 00 |
| Lowry, Samuel, St. Louis, Mo..... | 5 00 |
| Lyons, John K., Marissa, Ill..... | 10 00 |
| McClellan, Hugh, McKinney, Tex..... | 2 50 |
| McMath, Miss Alma L., Rochester, N. Y..... | 1 00 |
| Miller, J. G., Gallipolis, O..... | 2 00 |
| Mirich, Rev. E. A., McIntosh, Minn..... | 2 18 |
| Murray, Mrs. Esther F., Canon City, Colo..... | 1 00 |
| Murray, Rev. George, Canon City, Colo..... | 1 00 |
| Notts, Mrs. A. A., Guilderland, N. Y..... | 5 00 |
| Pudney, C. A., Passaic, N. J..... | 5 00 |
| Quiet Hour Comrades of Riverside County, Cal..... | 48 90 |
| Randolph, Mrs. L. McG., Evington, Va..... | 1 00 |
| Read, Rev. H. P., South Mills, N. C..... | 1 00 |
| Richie, Rev. W. M., D.D., Saca City, Ia..... | 5 00 |
| Roberts, William, Shady, Ark..... | 5 00 |
| Robinson, Dr., Gastonia, N. C..... | 1 00 |
| Rodgers, Lillian S., Ronceverte, W. Va..... | 1 00 |
| Rogers, Miss Anna C., Dayton, Ohio..... | 10 00 |
| Rowell, Mrs. M. E., Sunapee, N. H..... | 1 00 |
| Ruff, Mrs. Urella, Greensburg, Pa..... | 1 00 |
| Saveil, T. M., Houston, Tex..... | 1 00 |
| Scudder, Susan J., Newton, Conn..... | 5 00 |
| Sheppard, Martha J., Fairton, N. J..... | 2 00 |
| Sherwood, Mrs. Mary B., Lyons, N. Y..... | 2 00 |
| Soldiers' and Sailors' Home, Bath, N. Y..... | 15 00 |
| Smith, Dr. L. P., Henrietta, Tex..... | 10 00 |
| Smunkin, Mary A., Poplar Ridge, N. Y..... | 1 00 |
| Switzer, Rev. J. E., Allendale, N. J..... | 1 00 |
| Templeton, Thomas, Evanston, Ill..... | 100 00 |
| Thayer, C. C., Greenwich Village, Mass..... | 30 00 |
| Thompson, W. D., McKinney, Tex..... | 5 00 |
| Toms, George W., Stamford, Conn..... | 1 00 |

| | |
|---|---------|
| Tyler, Reuben, Cincinnati, O... | \$10 00 |
| Veysey, H., Toledo, O | 80 |
| Wacker, Mrs. C., Brooklyn, N.Y. | 10 00 |
| Walker, R. A., Oakley, Cal.... | 2 50 |
| Walp, Mrs. Robert, Allentown, Pa. (for Japan) | 29 00 |
| Walton, J. W., Cleveland, O.... | 5 00 |
| Willard, E. B., Ironton, Ia.... | 2 50 |
| Williamson, Merritt C., Bath, N.Y. | 5 00 |
| Woods, Est. J. B., Enfield, Mass | 20 00 |
| Zurfluh, A., Bluffton, O..... | 3 00 |

*\$1,273 48

CHURCH COLLECTIONS

ALABAMA

| | |
|--|--------|
| Avondale, Pres. Ch | \$4 30 |
| Birmingham, Vine St. Pres. Ch. | 1 15 |
| Central Alabama Conf., Meth. Ep. Ch..... | 73 00 |
| Montgomery, Court St. Meth. Ep. Ch..... | 10 00 |
| North Alabama Conf., Meth. Ep. Ch..... | 37 |

ARKANSAS

| | |
|--|-------|
| Des Arc, Church at..... | 3 10 |
| Eldorado, Pres. Ch..... | 7 00 |
| Fort Smith, First Pres. Ch. in U. S..... | 3 26 |
| White River Conf., Meth Ep. Ch | 92 59 |

COLORADO

| | |
|---|------|
| Atwood and Merino, Meth. Ep. Ch..... | 6 00 |
| Fort Collins, German Evang. Cong. Ch..... | 4 00 |

CONNECTICUT

| | |
|--|--------|
| Berlin, Second Cong. Ch | 20 00 |
| Farmington, Cong. Ch..... | 2 50 |
| Hartford, St. Paul's Meth. Ch. (Parkville) | 4 00 |
| Montville, First Cong. Ch..... | 4 58 |
| Newington, Cong. Ch..... | 9 97 |
| Norwich, Broadway Cong. Ch.. | 410 00 |
| Somers, First Cong. Ch..... | 5 33 |
| Stepney, Meth. Ep. Ch..... | 1 00 |

DELAWARE

| | |
|--|------|
| Wilmington, Harrison St. Meth. Ep. Ch..... | 6 00 |
|--|------|

DISTRICT OF COLUMBIA

| | |
|--------------------------------|------|
| Washington, Second Pres. Ch... | 2 75 |
|--------------------------------|------|

FLORIDA

| | |
|-----------------------------|-------|
| McIntosh, Pres. Ch..... | 2 50 |
| Micanopy, Pres. Ch..... | 2 25 |
| Mt. Dora, Meth. Ep. Ch..... | 10 00 |

GEORGIA

| | |
|--|--------|
| Atlanta, First Pres. Ch..... | 7 04 |
| Georgia Ave. Pres. Ch..... | 1 18 |
| North Ave. Pres. Ch..... | 13 30 |
| Warren Chapel, Meth. Ep. Ch..... | 7 00 |
| Augusta, Greene St. Pres. Ch.. | 5 14 |
| Calhoun, Pres. Ch..... | 1 00 |
| Cartersville, Pres. Ch..... | 3 00 |
| Gainesville, Meth. Ep. Ch..... | 5 00 |
| Newman, Pres. Ch..... | 9 00 |
| South Georgia Conf., Meth. Ep. Ch..... | 876 85 |
| Suwanee, Meth. Ep. Ch..... | 4 00 |
| Temple, Meth. Ep. Ch..... | 2 00 |
| Valdosta, Pres. Ch..... | 8 89 |
| Washington, Pres. Ch..... | 12 00 |

ILLINOIS

| | |
|---------------------------------|-------|
| Baldwin, First Pres. Ch..... | 3 00 |
| Carthage, Christian Ch..... | 4 88 |
| Chicago, Covenant Pres. Ch.... | 25 00 |
| Union Park Cong. Ch..... | 21 50 |
| Hamilton Ave. Meth. Ep. Ch..... | 5 00 |
| Culler, Ref'd Pres. Ch..... | 7 59 |
| United Pres. Ch..... | 6 62 |
| Elmwood, Pres. Ch..... | 2 75 |
| Hersman, Pres. Ch..... | 5 00 |
| Neposet, Elmira United Pres. Ch | 12 75 |
| Renault, Harmon Ch..... | 5 00 |
| Sutter, Salem German Pres. Ch | 5 00 |
| Woodburn, German Pres. Ch... | 3 00 |

*\$5 less than Cash Statement calls for, on account of entry in wrong column. See Church Collections.

INDIANA

| | |
|---------------------------------|---------|
| Bloomington, United Pres. Ch... | \$15 86 |
|---------------------------------|---------|

IOWA

| | |
|-------------------------------------|-------|
| Evang. Lutheran Synod of Iowa | 18 80 |
| Germania, Meth. Ep. Ch. Charge | 2 00 |
| Lyon, First German Pres. Ch.... | 10 00 |
| Sioux City, Plymouth Pres. Ch.. | 2 00 |
| Waukon, Bethlehem Pres. Ch.... | 12 00 |
| Wyman, Rehoboth R. P. Ch..... | 30 00 |

KANSAS

| | |
|---------------------------------|-------|
| Edna, Meth. Ep. Ch. Charge ... | 4 00 |
| Holton, First Pres. Ch..... | 10 00 |
| Topeka, First Cong. Ch..... | 5 00 |
| Towman Chapel Meth. Ep. Ch..... | 5 00 |
| Yates Center, Meth. Ep. Ch..... | 5 00 |

KENTUCKY

| | |
|-------------------------------------|-------|
| Catlettsburg, Pres. Ch..... | 5 00 |
| Elizabethtown, Pres. Ch..... | 1 61 |
| Lebanon, Second Pres. Ch..... | 15 00 |
| Louisville, Highland Pres. Ch.... | 2 25 |
| Stuart Robinson Mem'l Pres. Ch..... | 3 00 |
| Paris, Second Pres. Ch..... | 13 30 |
| Shawhan, Pres. Ch..... | 2 00 |

LOUISIANA

| | |
|---------------------------------|-------|
| New Orleans, Canal St. Pres. Ch | 13 60 |
|---------------------------------|-------|

MAINE

| | |
|---|-------|
| Mapleton, Meth. Ep. Ch. Charge | 1 00 |
| Orono and Stillwater, Meth. Ep. Ch..... | 2 00 |
| Portland, Seaman's Bethel Ch.. | 52 00 |
| Union, People's Meth. Ep. Ch.... | 5 00 |

MARYLAND

| | |
|--------------------------------|-------|
| Baltimore, Brown Mem'l Ch..... | 10 00 |
| Laurel, Pres. Ch..... | 2 25 |

MASSACHUSETTS

| | |
|---------------------------------|-------|
| Belchertown, Cong. Ch..... | 8 00 |
| Fitchburg, Rollstone Cong. Ch. | 9 48 |
| Gardner, First Cong. Ch..... | 3 81 |
| Lenox, Cong. Ch..... | 1 00 |
| Malden, First Cong. Ch..... | 58 60 |
| Montague, Cong. Ch..... | 2 00 |
| Shelbourne, First Cong. Ch..... | 5 83 |

MICHIGAN

| | |
|---------------------------------|-------|
| Detroit, Highland Park Pres. Ch | 10 00 |
| Mem'l Pres. Ch..... | 2 00 |
| Grand Rapids, Second Ref'd Ch. | 10 00 |
| Hamilton, Ref'd Ch..... | 3 44 |
| Hetherton, Church at..... | 5 00 |
| Royal Oak, Meth. Ep. Ch..... | 6 00 |
| Saginaw, Warren Ave. Pres. Ch. | 3 83 |

MINNESOTA

| | |
|---|-------|
| Clara City, Bethany Ref'd Ch.. | 12 15 |
| Fairbault, Cong. Ch..... | 7 97 |
| Minneapolis, Riverside Pres. Chapel | 7 28 |
| Northfield, Cong. Ch..... | 3 19 |
| St. Paul, Bethlehem Ch..... | 2 00 |

MISSISSIPPI

| | |
|--|----------|
| Central Mississippi Presbytery. | 11 30 |
| Covinth, Pres. Ch..... | 2 90 |
| Crawford, Bethel Ch..... | 5 75 |
| Mississippi Conf., Meth. Ep. Ch. | 1,364 00 |
| North Mississippi Conf., Meth. Ep. Ch..... | 772 74 |
| Okolona, Pres. Ch..... | 3 60 |
| Port Gibson, Pres. Ch..... | 6 25 |

MISSOURI

| | |
|---|-------|
| Clayton, Pres. Ch..... | 2 00 |
| Dallas and Martin, Meth. Ep. Ch. City Charge..... | 10 00 |
| Lathrop, Bapt. Ch..... | 3 35 |
| Christian Ch..... | 3 80 |
| Meth. Ep. Ch..... | 4 70 |
| Pres. Ch..... | 6 08 |
| Plattsburg, Pres. Ch..... | 2 00 |
| Springfield, Calvary Pres. Ch. | 7 75 |
| Woman's Miss'y Society | 21 71 |
| Springfield, Woman's Miss'y Union | 73 00 |
| St. Joseph, First Pres. Ch..... | |

NEBRASKA

| | |
|--------------------------------|------|
| Alexandria, Meridian Pres. Ch. | 6 00 |
| Hastings, German Pres. Ch..... | 4 00 |
| Lincoln, Plymouth Cong. Ch.... | 1 43 |
| Wolnut, United Breth. Ch..... | 4 50 |

NEW HAMPSHIRE

| | |
|---------------------------------|--------|
| Redford, Pres. Ch..... | \$3 00 |
| Manchester, First Cong. Ch..... | 11 09 |

NEW JERSEY

| | |
|--|--------|
| Belvidere, First Pres. Ch..... | 100 00 |
| Dartmouth, Pittsgrave Pres. Ch.. | 5 50 |
| Elizabeth, Woman's Foreign Miss'y Society of Second Pres. Ch. (for Philippines)..... | 50 00 |
| Plainfield, First Pres. Ch. S. S.. | 10 00 |
| Verona, First Cong. Ch..... | 2 25 |

NEW MEXICO

| | |
|-------------------------------|------|
| Santa Fe, First Pres. Ch..... | 8 10 |
|-------------------------------|------|

NEW YORK

| | |
|--|--------|
| Albany, First Meth. Ep. Ch..... | 30 00 |
| Aurora, Church at..... | 30 00 |
| Bellport, Meth. Ep. Ch..... | 3 00 |
| Brooklyn, Central Cong. Ch..... | 237 14 |
| South Third St. Pres. Ch..... | 82 50 |
| Canisteo, First Pres. Ch..... | 10 00 |
| Corning, Grace Meth. Ep. Ch... | 3 00 |
| Cornwall, Pres. Ch..... | 9 10 |
| Elmira, First Pres. Ch..... | 11 00 |
| Glenville and Scotia, Second Ref'd Ch..... | 2 95 |
| Haines Falls, Meth. Ep. Ch..... | 1 00 |
| Johnstown, Pres. Ch..... | 30 00 |
| Lima, Pres. Ch..... | 5 50 |
| Mecklenburg and Clayontville, Meth. Ep. Ch. Charge..... | 3 00 |
| New Rochelle, North Ave. Pres. Ch..... | 4 13 |
| New York, First German Meth. Ep. Ch..... | 10 00 |
| Hamilton Grange Ref'd Dutch Ch.... | 6 00 |
| Washington Heights North Ref'd Ch.. | 14 80 |
| Woodstock Pres. Ch..... | 9 12 |
| Oxford, Cong. Ch..... | 4 00 |
| Pavilion, Meth. Ep. and Bapt. Chs..... | 2 35 |
| Perry, Brick Ch. Pres. Society.. | 10 00 |
| Rhinebeck, St. Paul's Luth. Ch.. | 5 25 |
| Rochester, Brighton Pres. Ch.... | 20 00 |
| Roxbury, Union Thanksgiving Service | 2 30 |
| Springfield, Meth. Ep. Ch..... | 5 00 |
| Trumansburg, Pres. Ch..... | 32 |
| Waddington, Scotch Pres. Ch... | 58 00 |
| Warwick, Ref'd Ch..... | 12 00 |
| West Hebron, North United Pres. Ch. Woman's Miss'y Society | 5 00 |
| Wolcott, First Pres. Ch..... | 2 22 |

NORTH CAROLINA

| | |
|---|--------|
| Barnim Springs, Church at.... | 1 09 |
| Biscoe, Ben Salem Pres. Ch.... | 1 48 |
| Dunn, Pres. Ch..... | 6 00 |
| Fairmont, Bethar Pres. Ch..... | 1 14 |
| Forest City, Pres. Ch..... | 1 00 |
| Gastonia, Lowell S. S..... | 3 15 |
| Lincolnton, Pres. Ch..... | 5 00 |
| New Hope, Pres. Ch..... | 5 00 |
| North Carolina Conf., Meth. Ep. Ch..... | 588 37 |
| Red Springs, Philadelphus Pres. Ch..... | 3 15 |
| Pres. Ch..... | 7 10 |
| Raeburn, Philippi Pres. Ch..... | 1 40 |
| Raleigh, St. Mary's Chapel.... | 5 00 |
| Shannon, Pres. Ch..... | 1 20 |
| Waxhaw, Pres. Ch..... | 2 00 |

NORTH DAKOTA

| | |
|---------------------------|-------|
| Dayton, Meth. Ep. Ch..... | 10 30 |
| Pres. Ch..... | 3 66 |

OHIO

| | |
|---|-------|
| Burg Hill, Free Bapt. Ch..... | 2 10 |
| Chattfield, First Evang. Free Ch. in Christ..... | 20 00 |
| Cincinnati, East Pearl St. Meth. Ep. Ch..... | 2 00 |
| College Corner, Pres. Ch..... | 6 75 |
| Conneaut, Free Bapt. Ch..... | 1 80 |
| Jefferson, Meth. Ep. Ch..... | 5 00 |
| Kinsman, Pres. and Cong. Chs.. | 5 00 |
| Madison, Pres. Ch..... | 5 00 |
| Milan, Meth. Ep. Ch..... | 2 00 |
| Newark, Welsh Calvinistic Meth. Ch..... | 11 63 |
| Rock Creek, Meth. Ep. Ch..... | 5 00 |
| Scotch Ridge, U. P. Ch..... | 5 00 |
| South New Lyme, Free Bapt. Quarterly Meeting..... | 1 97 |

| | |
|---------------------------------|--------|
| Sloutsville, Union Service..... | \$2 11 |
| West Elkton, Meth. Ep. Ch..... | 2 00 |
| Westwood, German Pres. Ch. | |
| S. S..... | 3 00 |

OKLAHOMA

| | |
|---------------------|------|
| Hugo, Pres. Ch..... | 5 00 |
|---------------------|------|

OREGON

| | |
|--------------------------------|-------|
| Portland, Bethany German | |
| Pres. Ch..... | 5 75 |
| Phillips, German Ref'd Ch..... | 7 60 |
| Salem, First Pres. Ch..... | 36 06 |

PENNSYLVANIA

| | |
|-------------------------------------|-------|
| Airville, Meth. Ep. Ch..... | 10 00 |
| Brooklyn, Meth. Ep. Ch..... | 3 00 |
| Bryn Maur, Pres. Ch..... | 87 63 |
| East Kishacoquillas, Pres. Ch..... | 26 50 |
| Gibsonia, Cross Roads Pres. Ch..... | 6 00 |
| Mahoningtown, Pres. Ch..... | 10 09 |
| Meadville, Park Ave. Cong. Ch..... | 5 28 |
| Milroy, Pres. Ch..... | 18 00 |
| Monessen, First Pres. Ch..... | 16 78 |
| New Bethlehem, U. P. Ch..... | 6 50 |
| Philadelphia, Ch. of the Holy | |
| Apostles S. S..... | 77 87 |
| First Ref'd Pres. | |
| Ch..... | 5 00 |

RHODE ISLAND

| | |
|------------------------------|------|
| Tiverton Four Corners, Cong. | |
| S. S..... | 2 60 |

SOUTH CAROLINA

| | |
|------------------------------------|--------|
| Charleston, Second Pres. Ch..... | 21 09 |
| Chesterfield, Church at..... | 3 00 |
| Clover, Pres. Ch..... | 10 00 |
| Columbia, First Pres. Ch..... | 20 00 |
| Cornwell, Pleasant Grove Pres. | |
| Ch..... | 4 00 |
| Edisto Island, Pres. Ch..... | 5 13 |
| Fairforest, Nazareth Pres. Ch..... | 4 50 |
| Roebuck, Becca Pres. Ch..... | 1 00 |
| Ruby, Pres. Ch..... | 1 25 |
| Salem, Pres. Ch..... | 8 50 |
| Pres. Ch. S. S..... | 3 24 |
| South Carolina Conf., Meth. Ep. | |
| Ch..... | 594 68 |
| Uriel, Pres. Ch..... | 2 00 |
| White Oak, Pres. Ch..... | 1 50 |
| Winnboro, Mt. Olivet Pres. Ch..... | 1 00 |
| Zion Pres. Ch..... | 12 71 |

SOUTH DAKOTA

| | |
|------------------------------|-------|
| Rosebud, Indian Mission..... | 13 59 |
|------------------------------|-------|

TENNESSEE

| | |
|-------------------------------------|-------|
| Bristol, Windsor Ave. Pres. Ch..... | 2 72 |
| Clarksville, First Pres. Ch..... | 22 85 |
| East Tennessee Conf., Meth. | |
| Ep. Ch..... | 2 00 |
| McMinville, Pres. Ch..... | 3 00 |
| Mt. Pleasant, Pres. Ch..... | 1 35 |
| Nashville, Moore Mem'l Ch..... | 1 43 |
| St. Paul's Evang. | |
| Luth. Ch..... | 2 50 |
| Shelbyville, Pres. Ch..... | 2 00 |

TEXAS

| | |
|-------------------------------------|--------|
| Athens Circuit, Meth. Ep. Ch. | |
| South..... | 1 75 |
| Beaumont, First Pres. Ch..... | 5 50 |
| Brenham, Meth. Ep. Ch. South..... | 5 00 |
| Ellisville, Pres. Ch..... | 5 00 |
| Galveston, First Pres. Ch..... | 10 00 |
| Henrietta Station, Meth. Ep. Ch. | |
| South..... | 5 00 |
| Houston, St. Paul's Meth. Ep. Ch. | |
| South..... | 2 00 |
| North Texas Conf., Meth. Ep. | |
| Ch..... | 753 95 |
| Pearshall, Meth. Ep. Ch. South..... | 10 40 |
| San Marcos, Pres. Ch..... | 4 65 |
| Temple, First Pres. Ch..... | 4 86 |
| Texas Conf., Meth. Ep. Ch. | |
| South..... | 188 10 |
| Weatherford, First Pres. Ch..... | 6 75 |

VIRGINIA

| | |
|-------------------------------------|-------|
| Accomack, Makemie Pres. Ch..... | 1 00 |
| Aronia, Pres. Ch..... | 2 00 |
| Blackstone, Pres. Ch..... | 10 60 |
| Forest Depot, Academy Pres. Ch..... | 3 50 |
| Fredericksburg, Pres. Ch..... | 7 82 |
| Harmon, Pres. Ch. S. S..... | 1 10 |
| Pres. Ch. Ladies' Miss'y | |
| Society..... | 1 15 |
| Harrisonburg, Pres. Ch..... | 27 03 |
| Herndon, Cong. Ch..... | 7 46 |

Lawrenceville, St. Andrew's P.E.

| | |
|---------------------------------------|--------|
| Ch..... | \$3 33 |
| Lynchburg, Rivermont Ave. | |
| Pres. Ch..... | 6 00 |
| Middletown, Cedar Cliff Pres. Ch..... | |
| Ladies' Miss'y Society..... | 5 00 |
| Portsmouth, First Pres. Ch..... | 6 98 |
| Richmond, Grace St. Pres. Ch..... | 44 10 |
| Third Pres. Ch..... | 7 58 |
| Roanoke, Valley Ch..... | 55 |
| Rockbridge Co., Bethesda Pres. | |
| Ch..... | 3 03 |
| Rose Hill, Pres. Ch..... | 5 00 |
| Wakefield Circuit, Meth. Ep. Ch. | 2 00 |
| Washington, Trinity P. E. Ch..... | 2 20 |
| Woodstock, Pres. Ch. S. S..... | 12 00 |
| Woodville, St. Paul's P. E. Ch..... | 2 10 |
| Staunton, First Pres. Ch..... | 37 65 |

WASHINGTON

| | |
|----------------------------------|------|
| Asotin, Pres. Ch..... | 6 40 |
| Meth. Ep. Ch..... | 4 00 |
| Mt. Vernon, Davis Mem'l Bapt. | |
| Ch..... | 6 50 |
| Sumner, Pres. Ch. Ladies' Miss'y | |
| Society..... | 5 00 |

WEST VIRGINIA

| | |
|----------------------------------|--------|
| Bluefield, Pres. Ch..... | 2 60 |
| Franklin, Pres. Ch. S. S..... | 1 72 |
| Jarrett, Christian Ch. Chapel... | 3 57 |
| Kanawha, Pres. Ch. Sunday | |
| Night Society..... | 5 00 |
| Keller, Pres. Ch..... | 1 00 |
| Petersburg, Pres. Ch..... | 3 22 |
| Pleasant Flat, Pres. Ch..... | 1 00 |
| Point Pleasant, Pres. Ch..... | 23 00 |
| West Virginia Conf., Meth. Ep. | |
| Ch. South..... | 281 50 |

WISCONSIN

| | |
|---------------------------------|-------------|
| Delavan, Cong. Ch..... | 10 60 |
| Lake Mills, First Cong. Ch..... | 2 90 |
| Portage Prairie, Welsh Ch..... | 26 00 |
| Polots, Cong. Ch..... | 7 00 |
| Meth. Ep. Ch..... | 7 00 |
| Pres. Ch..... | 7 00 |
| Poynette, Pres. Ch..... | 3 10 |
| Quincy, Cong. Ch..... | 1 00 |
| Stockbridge, Cong. Ch..... | 1 00 |
| | *\$8,707 16 |

AUXILIARY SOCIETIES

| | Credited as Donation | Credited on Account |
|--------------------------|-------------------------|------------------------|
| Alabama..... | | \$41 85 |
| Antwerp, O..... | | 15 00 |
| Beechwoods, O..... | \$17 91 | |
| Blue Springs Welsh, | | |
| Neb..... | 64 60 | 3 20 |
| Brooklyn, N. Y..... | | 68 10 |
| Bureau Co., Ill..... | | 50 00 |
| Carroll Co., Ga..... | 21 72 | |
| Carroll Co., Ill..... | | 29 54 |
| Cloud Co., Kan..... | | 1 10 |
| Columbus and Frank- | | |
| lin Co., O..... | | 10 00 |
| Columbus Welsh, O..... | | 52 00 |
| East Feliciana, La..... | | 14 36 |
| Floyd Welsh, N. Y..... | 25 00 | |
| Forrester and Vic. | | |
| Welsh, Ia..... | 280 96 | 14 31 |
| Geneva, N. Y..... | | 5 10 |
| Gomer Welsh, Ia..... | 30 00 | |
| Greene Co., O..... | 140 00 | |
| Guernsey Co., O..... | | 8 46 |
| Ipswich, S. D..... | | 1 00 |
| Jefferson Co., N. Y..... | | 8 32 |
| Jessamine Co., Ky..... | | 20 00 |
| Johnstown Welsh, Pa. | 82 00 | |
| Knoxville, Tenn..... | | 92 60 |
| Larimore, N. D..... | | 18 90 |
| Long Creek Welsh, Ia. | 90 00 | 10 89 |
| Lyons and Vic., Neb. | | 6 10 |
| Maryland..... | | 375 40 |
| McVean Bible Com., | | |
| Mich..... | | 8 10 |
| Memphis and Shelby | | |
| Co., Tenn..... | | 78 17 |
| Milford, Tex..... | | 19 89 |
| Monmouth Co., N. J..... | | 250 00 |
| Montgomery Co., N. Y. | 42 98 | 3 02 |
| Morning Sun, Ia..... | 27 75 | |
| Nashville, Tenn..... | | 6 95 |
| New Bedford, Mass.. | | 34 61 |

*\$5 more than Cash Statement calls for, owing to entry in wrong column. See Gifts from Individuals.

Credited
as Donation

Credited on
Account

| | | |
|-------------------------|------------|------------|
| Newburgh, N. Y..... | | \$165 85 |
| New York Female..... | | 2 79 |
| Niagara Co., N. Y..... | \$100 00 | 2 25 |
| Ogle Co., Ill..... | | 75 00 |
| Oxford, O..... | | 6 24 |
| Parke Co., Ind..... | | 24 57 |
| Pennsylvania..... | | 1,500 00 |
| Prascairon Welsh, Wis | 9 00 | |
| Radnor Welsh, Ill..... | | 43 51 |
| Rocky Creek, S. C..... | | 21 13 |
| Scotland Co., Mo..... | | 13 24 |
| Sharon & Linn Grove, | | |
| Ia..... | 56 80 | |
| Shelby Co. Female, Ind | | 13 85 |
| Spartanburg Co., S. C. | | 54 96 |
| Spring Water Welsh, | | |
| Wis..... | 156 00 | |
| Troy Female, O..... | | 24 81 |
| Ulster Co., N. Y..... | 120 00 | 5 86 |
| Walla Walla Co., Wash | | 78 29 |
| Warren Co. (Belvi- | | |
| dere Br.), N. J..... | 111 65 | |
| Warren Co., N. J..... | | 1 27 |
| Wayne Co., Mich..... | | 48 35 |
| Wayne Co. Welsh, Neb | 82 69 | 15 26 |
| Waukesha Welsh, Wis | 110 90 | |
| Westchester Co., N. Y. | | 1 00 |
| West Pawlet Welsh, Vt | | 10 48 |
| Wilson Co. Bible Com. | | |
| Kan..... | | 17 50 |
| Winnebago Co., Ill..... | 300 00 | |
| | \$1,807 84 | \$3,464 17 |

RETURNS FROM BOOKS DO-
NATED

| | |
|----------------------------------|---------|
| Collins, L. A., Eaton, O..... | \$1 20 |
| Conrad, Rev. S. L. C., Kuttawa, | |
| Ky..... | 1 50 |
| Gillett, Rev. Graham V., | |
| Marques, East Africa..... | 5 25 |
| Heyt, Mrs. A., Utica, N. Y..... | 45 |
| Jackson, J. B., Ormond, Fla..... | 2 68 |
| Lee, Rev. H. A., Weiser, Idaho. | 9 83 |
| Leth, N. C., Ladoga, Ind..... | 10 00 |
| Lockie, Mrs. G., Hutchinson, | |
| Kan..... | 98 |
| Meservey, Rev. E. L..... | 1 25 |
| Presbyterian Board of Publica- | |
| tion, Sunday School and Mis- | |
| sionary Department, Phila- | |
| delphia, Pa..... | 13 55 |
| Todd, Green V., Noe, Ky..... | 9 70 |
| | \$56 39 |

DOMESTIC AGENCIES

| | |
|-------------------------------|------------|
| Agency among the Colored Peo- | |
| ple of the South..... | \$309 80 |
| Central Agency..... | 480 81 |
| Eastern Agency..... | 71 88 |
| Northwestern Agency..... | 106 26 |
| Pacific Agency..... | 151 38 |
| South Atlantic Agency..... | 245 79 |
| Southwestern Agency..... | 142 68 |
| | \$1,508 62 |

MISCELLANEOUS

| | |
|---------------------------------|-------------|
| Retail Sales..... | \$3,851 14 |
| Trade Sales..... | 3,193 47 |
| Sales of Waste Materials..... | 140 70 |
| Income Subject to Life Interest | 643 67 |
| Income from Available Funds. | 101 90 |
| Income from Perpetual Trust | |
| Funds..... | 2,507 33 |
| J. Burr Legacy Income..... | 69 81 |
| Depository Central Agency..... | 56 89 |
| Depository Northwestern | |
| Agency..... | 412 00 |
| Depository South Atlantic | |
| Agency..... | 101 58 |
| Depository Pacific Agency..... | 62 45 |
| Depository Southwestern | |
| Agency..... | 37 21 |
| Fitch Shepard Bible Fund..... | 285 37 |
| Trust Funds..... | 22,441 63 |
| Rentals..... | 4,066 40 |
| Record..... | 19 40 |
| | \$37,991 00 |

Total Receipts..... \$56,206 16

SOME can give thousands or hundreds, and others smaller sums. A subscription blank is here provided for each group. Please fill, tear out, and send your subscription at once to **WILLIAM FOULKE**, Treasurer, American Bible Society, Bible House, Astor Place, New York.

The subscription need not be paid until later in the year, if this is more convenient.

Permanent Endowment American Bible Society

Mrs. Russell Sage having offered to give \$500,000 toward a permanent endowment of the Society, provided a like amount is subscribed before December 31, 1909, on this condition I promise to give toward this permanent endowment

.....Thousand Dollars.

Name,

Address,

Date,

Checks should be made payable to WILLIAM FOULKE, TREASURER, AMERICAN BIBLE SOCIETY, BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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CASH STATEMENT FOR DECEMBER, 1908

| RECEIPTS | | DISBURSEMENTS | |
|---|--------------|--|--------------|
| From Legacies..... | \$1,397 50 | For Cash to Foreign Agents..... | 1 453 58 |
| .. Individuals..... | 1,278 48 | .. Bills Exchange Paid..... | 9,295 84 |
| .. Churches..... | 8,702 16 | .. Domestic Agencies..... | 4,953 99 |
| .. Auxiliaries, as Gifts..... | 1,807 84 | .. BIBLE SOCIETY RECORD, Postage, etc..... | 128 33 |
| .. Special Gift as Perpetual Trust—Rents..... | 2,507 33 | .. Translation and Revision..... | 30 60 |
| .. Bible House—Rents..... | 4,066 40 | .. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc..... | 1,689 19 |
| .. Income from Available Funds—Interest..... | 161 90 | .. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc..... | 2,935 70 |
| .. Sales of Bibles Donated..... | 56 59 | .. Manufacturing Department—Material, Wages, etc..... | 17,122 02 |
| .. by Domestic Agents..... | 1,508 62 | .. Depository—Salaries, Boxes, Cartage, etc..... | 859 29 |
| .. Depositories of Domestic Agencies..... | 670 13 | .. Salesroom Expenses..... | 179 16 |
| .. Manufacturing Department—Sales of Waste Material, etc..... | 140 70 | .. Beneficiaries—Annuities..... | 1,601 50 |
| .. Salesroom—Cash Sales..... | 3,851 14 | .. Paid Account Burr Legacy Income..... | 13 12 |
| .. Auxiliaries—For Books..... | 3,464 17 | .. Trust Funds Invested..... | 20,000 00 |
| .. The Trade..... | 3,193 47 | .. Diffusion of Information..... | 19 00 |
| .. Trust Funds—Income Payable Beneficiaries..... | 643 67 | .. Sundries..... | 744 88 |
| .. J. Burr Trust—Income..... | 69 81 | | \$60,026 20 |
| .. Trust Funds..... | 22,727 05 | | |
| .. BIBLE SOCIETY RECORD..... | 19 40 | | |
| | \$56,206 16 | | |
| Cash Balance from November, 1908..... | 67,690 20 | Cash Balance to January, 1909..... | 63,870 16 |
| | \$123,896 36 | | \$123,893 96 |

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| | | |
|---------------------------|----------------------------|----------------------|
| Albanian | * Canarese | Armeno-Turkish |
| Bohemian | * Cambodian | Greco-Turkish |
| Bulgarian | Chinese Classical | * Urdu or Hindustani |
| Croatian | * Chinese Classical Roman- | |
| Danish | ized | Benga |
| Dutch | Easy Wenli | Bulu |
| English | * Easy Wenli Romanized | Dikele |
| Revised American Standard | Mandarin | Grebo |
| Esthonian (Reval) | * Mandarin Romanized | Mpongwe |
| Finnish | * Amoy Colloquial | Sheetswa |
| French | * Amoy Colloquial Roman- | Tonga |
| Gaelic | ized | Zulu |
| German | Canton Colloquial | |
| Greek | * Canton Colloquial Ro- | Arapahoe |
| Greek, Modern | manized | Cherokee |
| Hebrew | * Foochow Colloquial | Choctaw |
| Hebrew-German | * Foochow Colloquial Ro- | Dakota |
| * Hebrew-Spanish | manized | Delaware |
| Hungarian | * Hainan Colloquial | Mohawk |
| Icelandic | * Hainan Colloquial Ro- | Muskokee |
| * Irish | manized | Nez Perces |
| Italian | * Hinghua Colloquial | Ojibwa |
| Latin | * Hinghua Colloquial Ro- | Seneca |
| Lettish | manized | Winnebago |
| Lithuanian | * Ningpo Colloquial | |
| Norwegian | * Ningpo Colloquial Ro- | Arrawack |
| Polish | manized | Aymara |
| Portuguese | * Shanghai Colloquial | * Creolese |
| Roumanian | * Shanghai Colloquial Ro- | * Quichuan |
| Russian | manized | |
| Ruthenian | * Soochow Colloquial | Bicol |
| Servian | * Swatow Colloquial | Ibanag |
| Slavic | * Hindi | Ilokano |
| Slovak | * Hindi Kumaoni | Pampangan |
| Slovenian | Japanese | Tagalog |
| Spanish | Korean | Visayan of Cebu |
| Swedish | * Kurdish | Visayan of Iloilo |
| Welsh | Laos | |
| Yiddish | Persian | Gilbert Islands |
| | Siamese | Hawaiian |
| Arabic | Syriac | Mortlock Islands |
| * Ancient Armenian | * Tamil | Chamorro of Guam |
| * Ararat Armenian | * Telugu | Nauru |
| Modern Armenian | Turkish | Ponape |
| * Burmese | * Turkish of Azerbaijan | Kusaein |
| | | Ruk |

* These languages being rare in the United States, Scriptures in them are ordered from abroad when called for.